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Head and hand, where'er thou foot it,
 And stout heart are still at home;
 In each land the sun does visit,
 We are gay whate'er betide,
 To give space for wandering is it
 That the world was made so wide! *

PHILOSOPHEMES.

I. Philosophy is the search for a distinction which will hold. Before its analysis all other determinations fall away, one after another, as secondary and dependent, leaving only the distinction of individuality, which is THOUGHT or SELF-DISTINCTION. The distinction of *the self from the self* is the distinction of self-determination, and is therefore independent and ultimate because it is a whole in itself.

II. Certainty should be discriminated from Truth. We are immediately certain of sensuous things, and likewise of the Ego—but not of the Truth. The problem of the science called “Phenomenology of Spirit” is to pass from certainty to Truth. What I am certain of is the Immediate, but the True is the *Absolute Mediation*.

III. The introduction of Time into a Cosmogony destroys it. Thus the “Development Theory” is a running down with no winding up. The crudest misapprehension of a system of Pure Science is that which looks upon the final, concrete categories as chronologically later in realization than the abstract ones at the beginning. Such misapprehension always arrives at Pantheism, and sets up an abstract Universal in place of a concrete one.

IV. Dogmatic *vs.* Speculative Philosophy asks, What is essence, active or rigid? If the former, the system is *speculative*; if the latter, *dogmatic*.

V. Bravery is the ascent of the individual into the generic, so that the particular self is ignored. The possibility of suicide rests on the same basis. Hence it is a proof of immortality; for that the individual can consciously rise into the *genus* implies that there can be no death to it, since death occurs only when the individual cannot endure subsumption under the universal.

VI. The Negative, traced out, arrives at the negation of negation as the total. *Proof*: The Negative is in opposition or relation—it is *the negative of somewhat*; hence the somewhat is also in opposition (or negative) to somewhat else (the Negative of it); hence the Negative was, in the first place, only

* Carlyle's translation.

the Negative of the Negative; *q. e. d.* This thought is that of the Universal or Totality.

VII. Not the Particular, but the Universal (or Generic) exists. *Proof*: The Particular is always in transition; its being is a relation to what is beyond it; hence it (the Particular) is a part of a totality which transcends and includes it. Hence its exhaustive concept (*Begriff* or Comprehension), its Ideal, is that which includes itself and its other-being, and this is the Universal and the Constant under the variable.

VIII. Why must one begin with the Abstract in a system of Philosophy? Because, in seeking the clear and simple, he must first rid himself of the given content in his mind; i. e. the opinions and prejudices and ready-made thoughts derived from external sources. He must just find himself before he can philosophize; and he does this by divesting himself of the alien contents of his thought, and seizing his own negative activity in the form of a universal abstraction.

IX. Identity and Difference of Being and Thought. In imagination or Fancy, or impure thinking in general, thought seizes only one side of the totality. But Pure Thinking takes the whole, and seizes the part as part. Thus, in the former thinking the thought is inadequate to being, while in the latter the two are commensurate and identical.

X. The object of Philosophy is to clear the mind of spec-
tions and abstractions. If metaphysics deals only with abstrac-
tions, then metaphysics is only a partial (though necessary)
phase of Philosophy, and as such should be surmounted as
expeditiously as possible. Such abstract metaphysical cate-
gories (as Philosophy should enable one to get rid of) are
matter, force, atoms, simple substances, &c.

XI. Part-ness or Partiality is the disease, and the cure is the DIALECTIC, which restores the wholeness or universality. The Dialectic is the soul of the whole revealing itself in the part.

XII. Experience is a process of correcting partial impres-
sions, and hence it is an *a posteriori* dialectic. We transcend
the Particular continually, and ascend to larger and larger
syntheses in our search for the totality of conditions.

XIII. The Correlationists have lost their senses. They an-
nounce as supreme truth the utter negation of all the data
derived from sensation. The abstract force which abides in
the transition of one force to another is not a particular, real
force, nor is any particular force identical with any object of
the senses. The objects of the senses are transitory phases of
particular forces, and these particular forces are vanishing
forms of the one abiding abstract force. All trace of sensuous
content is lost in passing to this idea of abstract force.